577 The son was to submit unquestioningly to his father's will at all times. He had no independence of judgment or action until after his father's death. The son's loyalty and devotion were also to show themselves in providing for the father's comfort in old age, in arranging a proper funeral and burial and in periodic offerings to his father's tablet in the ancestral hall of the family.

573 643 In the political sphere the emperor was the "father" of his people, and the key local magistrates of the imperial bureaucracy were often referred to as the "Fathers and Mothers of the People." To reciprocate the care and concern of those in authority, the people were to provide material support through taxes and labor; they were to serve their masters loyally and submissively; they were to obey the rules which custom (personalized as the wise rulers of the past) and the laws laid down for them. And in those laws the heaviest punishments were decreed for those who showed unfilial behavior in the family, or, in its political counterpart, rebellion against the state.[49]

596 597 These were the patterns of authority to which the individual was subject. His personality was

49. The Classic of Filial Piety says: "Of the 3,000 crimes punishable by the five punishments, none is greater than unfiliality." (i.e., failure to submit to authority.) For a discussion, cf. Etienne Balazs, Le Traite Juridique du Souei-chou, Paris, 1954, p. 144.

596 of young "heroes" who have broken away -- some-
181 times denouncing their "reactionary" fathers --
668 and gone on to make striking contributions to state and society are glorified in almost every publication.

572 "Comradeship," the brother-friend type of
668 relationship, is strongly emphasized in Party and other organizations. During the long years of their suppression, the Communist leadership was bound together by "comradeship," which is continually romanticized and extolled in textbooks and other writings. This pattern of human relationships is built on an age-old Chinese ideal and is most attractive to those who suffered most under the old family system. It is used to encourage co-operation between individuals in a common task. In the textbooks it is fostered by moral tales -- a pail of water is too heavy for Little Brother and too heavy for Big Brother, but it is easily carried by the two; a lone tree is easily shaken by the wind, but many trees standing together can withstand a heavy wind.[53]

576 The brotherhood-friendship pattern among
668 top Communist leadership has subtly shifted, and
643 Mao and the Party have begun to exercise paternal authority over subordinates and the people as a whole. Mao has taken on many of the attributes of the supreme patriarchal emperors of old; his paternal guidance is praised in these lines from an officially published song:

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53. Cf. Theodore Chen, "New China, New Texts," Current History, No. 19, 1950, p.325.

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The great leader is like a father,
Mao Tse-tung educates us....[54]

Another praises his paternal care for his people

In loving care for the people
He surpasses that of their own
fathers and mothers.[55]

And, in a children's song, his paternal care and affection are invoked while he is likened to the pole star -- one of the old symbols of the emperor's supremacy:

The northern pole star in the sky --
In China, Mao Tse-tung --
Saving Mankind,
Loving little children.
He'll destroy Chiang's dirty rats.[56]

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As Mao takes on more and more attributes of the father, the Party and the state take over both the functions and the emotional focus once supplied by the family. A labor heroine is described as

54. From a song in Chieh-fang Ko-sheng [Liberation songs], No. 2, 1949, p. 9.

55. From a song in K'ang-mei Yüan-ch'ao Hsiao-t'iao chi [A Collection of Resist-America-Aid-Korea Songs], Wu-han t'ung-su ch'u-pan-she, Wuhan, 1951, p. 60.

56. From a song in Nung-ts'un Ko-yao Hsüan-chi [A Song Collection of Rural Themes], Hsin-hua ch'u-pan-she, 1950, p. 24.